THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ" (PHIL. 3: 20).

No. 13, Vol. LXXIX. Thursday, March 29, 1917. Price One Penny.

THE SABBATH.

"SABBATH" is a Hebrew word implying rest. The institution of this rest dates back to the dawn of creation, and, in ordaining a cessation from work on the seventh day and hallowing it, Almighty God gave very clear proof of the great and merciful design that He then had in respect to His children who would in time to come cover the face of the earth. The Scriptures inform us that God, having completed His stupendous work of creation in six days (whatever period of time may thereby be represented), rested on the seventh day and blessed it (Gen. 2: 3). His great object, then, in setting aside one day in every seven, or one seventh of all time, was to afford to man such frequent periods of relaxation, as would operate to his advantage both in respect to bodily health and refreshment, and also to spiritual growth and progress. One could not, of course, suppose for a moment that the Creator could ever have personally suffered any such weariness or diminution of strength after His work of creation, as to need an intermission for rest. Consequently the law of the Sabbath must have been enacted for the benefit of His creatures, both man and beast. Hence, when we read that God rested on the seventh day, it was that He merely illustrated this beneficial law of the Sabbath to man in His own person. (See also Cassel's *Bible Dictionary*.)

Inasmuch as this divine institution was ordained previous to the fall of man, we may fairly presume that Adam must have been employed on some form of labor in the Garden of Eden, which would call for periodical seasons of rest in which to recuperate himself. That such was indeed the case seems to be clearly indicated by the fact that "the Lord took man, and put him into the Garden of Eden to dress it and to keep it" (Gen. 2: 15). If, then, rest from such work was deemed to be a necessity, even in so blessed a locality as that in which, we are told, "The Lord made

every tree to grow that was pleasant to the sight and good for food," and out of which He also provided a river to run, in order to water the ground (Gen. 2: 9, 10), how much greater must have been the necessity for intermissions from toil, when our first parents were driven out from this favored and fruitful soil, and compelled to work on land which, under the divine curse (Gen. 3: 17), had become far more unproductive except in the plentiful growth of weeds, thorns, and briars? It must then, indeed, have been in the very sweat of his brow that man had to earn and eat his bread; and, had it not been for the benevolent provision, made by the Creator, of periodical cessations from work, the result could only have been the complete physical exhaustion both of man and of the beasts that he may have found necessary to employ to aid him in his daily toil.

But it was not merely for the care and comfort of the body that the Sabbath was appointed to man; it was also ordained in order to afford him opportunities in which to apply himself to the service of his God, to acts of devotion, to the maintenance of the relations existing between his heavenly Father and himself, and to the realization of the necessary connection between time and eternity. Our Lord, when on earth, clearly asserted that the Sabbath had been made for man, and not man for the Sabbath (Mark 2: 27). It was the benevolent gift of God to man, as well for his spiritual as for his temporal welfare. It was by the mouth of one of His inspired messengers that Almighty God said, "Moreover, I also gave them my Sabbaths to be a sign between me and them, that they might know that I am the Lord that sanctify them" (Ezekiel 20: 12).

In many parts of the revealed word of God may be found instructions to keep the Sabbath holy, warnings against profanations of that day, punishments for desecrating it, and promises of rewards for its due observance. The prophets speak in no uncertain language in regard to the sanctity of the Sabbath day, and of the blessings that are to follow those who hallow it. "Blessed is the man that keepeth the Sabbath from polluting it" (Isaiah 56: 2). God also promises great blessings to those who turn away their feet from doing their pleasure on His holy day, and call the Sabbath their delight, not doing their own ways, or finding their own pleasure, or speaking their own words (Isaiah 58: 13). We read, too, in the Book of Nehemiah, that that same prophet of the Lord found it necessary on a certain occasion to contend with the nobles of Judah, and to threaten God's wrath against the men of Judah for manufacturing wine, and for bringing in fish, fruit, and food for sale on the Sabbath day, and he said to them: "Did not your fathers thus, and did not our God bring all this evil upon us, and upon the city? yet ye bring more wrath upon Israel by profaning the Sabbath." Let us also remember that as Almighty God is an unchangeable being, the same yesterday, to-day, and for ever, any misuse of Sabbath hours must of necessity call down

His displeasure just as much now as it did in the days of the prophet Nehemiah.

This probationary life has been given to man in order to prepare himself for the one that lies beyond the grave, and God has granted him ample time, amidst all his earthly duties and occupations, for the purposes of such preparation. An intermission of one day from labor in seven represents fifty-two days (nearly two months) in every year, and this works out in a life of say fifty-five years, at over seven years in which man can attend to his spiritual growth and welfare, so as to fit him by prayer, study of the divine laws, self-denial, and obedience, for the inheritance of the saints in light. Without this provision of the Sabbath, man would necessarily be so entirely absorbed with the world's duties, allurements, attractions, pleasures, and honors, that he would never find time for those far more important spiritual matters that perish not, but endure to all eternity. This fact can be seen even now in the lives of those who fail to keep holy the Sabbath day. Dr. Sumner, a Bishop of the Church of England, utters this solemn warning in regard to the day of rest: "But this, like other gifts of God, if not used for the welfare of man, will become his condemnation." The Sabbath is the holy of the Lord, the day set apart by Him in which He expects us to do Him honor, and to learn to find pleasure in His service by declining to find our own pleasure, or to follow our own inclinations, or to do anything that would interfere with our duty towards Him or our worship of Him, or to lower the day that He has sanctified to the level of the remaining six days of the week, by diverting our thoughts and time to worldly occupations, pleasures, and self-interests.

Some there are who contend that by the introduction of the gospel, the Jewish ceremonial laws were entirely abolished, so that the Jewish law of the Sabbath can no longer be considered as binding upon man. Any such deduction must, however, be erroneous, so far, at least, as the Sabbath is concerned, for the Creator's law of the Sabbath was never part of the ceremonial, but of the moral law, and it was enacted for the benefit of man long years before the Jewish laws were ever framed. Indeed, it never was a part of any Jewish law that was abrogated, for it was given to man, long previous to the commencement of the Jewish dispensation, in order to afford him time for bodily rest, profitable instruction, and spiritual refreshment. We ought to try to remember that, as the Almighty has hallowed and sanctified the Sabbath, and has laid upon us the command to keep it holy, the hours that we utilize on that day in following our own inclinations, and seeking our own pleasures, cannot but be dishonoring to Him, and must assuredly rise up in our condemnation at the time when we stand before our righteous Judge to be dealt with according to our individual works. It is a day, however, on which

one may well expend one's spare time in works of love and charity, and in trying to do good to all around us so far as it lies in our power to do so. Our Lord, when asked on a certain occasion by the Jews if it was lawful to heal on the Sabbath day, replied that it was lawful to do well on that day, and immediately, in their presence, He healed a man who had a withered hand (Matt. 12: 10-13).

As each Sabbath passes by, it is also well to remember that we have one less to spend on earth, and this thought of our shortened pilgrimage should urge us to run with greater diligence our heavenly course, so that each succeeding Sabbath, improved and enjoyed, may fit us for a better and happier rest above.

The following beautiful description of the Sabbath rest is given by the poet writer, W. M. Punshon:

"Sweet is the sunlight after rain,
And sweet the sleep that follows pain;
And sweetly steals the Sabbath rest
Upon the world's work-weaned breast.
Of heaven the sign, of earth the calm,
The poor man's birthright and his balm;
God's witness of celestial things—
A sun with healing in its wings."

Jersey. R. M. B. T.

PROVE ALL THINGS.

PAUL, an Apostle of Jesus Christ, and the great teacher to the Gentiles, has left upon record some of the wisest counsel ever imparted unto men. He it was who admonished the Thessalonians to prove all things, and hold fast that which was good. He realized the struggle before those who had entered the fold and who desired to continue faithful to the end; and, knowing this, his idea seemed to be that, if he could persuade them to prove all things and hold fast that which is good, the gospel would become to them the sweetest morsel they had ever had. Paul knew that this means of salvation was sure proof against the onslaughts of mortal man.

We believe that there is a greater tendency among men to prove all things to-day than there has ever been. Men may come and go for a season. It is, perhaps, necessary that they should—but when all other resources have been exhausted, their demands will be satisfied with nothing short of the pure gospel of Christ.

We find to-day that the elders of the Church of Jesus Christ of Latter-day Saints are reviled and evilly spoken of. "If God be for us, who can be against us?" (Romans 8: 31). In His Sermon on the Mount the Savior said: "Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven. Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Re-

joice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you" (Matt. 5: 10-12). "They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service" (John 16: 2). Paul says, "Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day have I been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness" (II. Cor. 11: 24-27). "And others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment: they were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented" (Heb. 11: 36, 37). They suffered all these because they loved God and tried to walk in the straight and narrow way.

The churches of men—a great many of them, at any rate—have been hard at work, recently, devising ways and means for a satisfactory revision of their respective creeds. Can it be that they recognize the impending danger? Does the man on the bridge, so to speak, see breakers ahead? Something seems imminent: although what it is, few concerned will even attempt to say. Surely they are not teaching the everlasting gospel which Christ taught, for, if they were, it would be subject to no revision. Besides, when revision has taken place, who can vouch for its correctness or infallibility? It will not have been revised by God, for He is silent, they say. Who, then, will have directed and guided the emendation? We pause for a reply. The day is near at hand when every knee shall bow, and every tongue confess that Jesus is the Christ, and when religious creeds which cannot stand the test, will come to that inevitable end, as a witness that the Lord has spoken.

There was a time in the life of the young man Saul, who was afterwards called Paul, when he did not stop to think that it was necessary to prove all things and to hold fast to that which was good, for he consented to the death of Stephen. At that time there was a great persecution against the Church in Jerusalem, and the saints were scattered abroad throughout the regions of Judea and Samaria. Stephen, being full of the Holy Ghost, looked up steadfastly into heaven and saw the glory of God, and Jesus standing on the right hand of God. And he said, "Behold, I see the heavens opened and the Son of Man standing on the right hand of God." Then they ran upon him "and cast him out of the city, and stoned him: and the witnesses laid down their clothes at a young man's feet, whose name was Saul" (Acts 7: 55-58).

This young man was willing to accept the truth when it was presented to him, accompanied by the divine manifestation. He was on his way down to the city of Damascus with instructions in his pocket to bind and take all those that believed in Christ and His teachings. "And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven: and he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks. And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do. * * * And Saul arose from the earth; and when his eyes were opened, he saw no man: but they led him by the hand, and brought him into Damascus. * * * And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost" (Acts 9: 3-17). Ananias said unto Paul, "And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord" (Acts 22: 16).

At this point we can readily see that if Paul had stopped to prove all things in the gospel of Christ, he would not have been struck blind by the light from heaven: therefore, let us, as children of our Father in heaven, wake up before it is too late, and prove all things in the gospel teaching of Christ, and hold fast to that which is good.

The Latter-day Saints have much to be thankful for. I bear my testimony that the gospel taught by them is true.

The work of God has come to stay. The principles that God revealed to the Prophet Joseph Smith will remain. "Prove all things, and hold fast that which is good."

Leeds. NATHAN GROOME.

REMARKABLE HEALING BY FAITH.

"You are going to die within a few days, and you will never again see the sunlight." These startling words were spoken by two physicians in a "Mormon" home at 40 Ashbrook Road, Upper Holloway, London, by Doctors Young and Archer Martin, of Fairbridge Road, to an old member of the Holloway branch of the London conference. Slowly raising her right arm toward heaven, the patient said, "Send at once for my 'Mormon' elder and a sister." President Henley and Sister Clark, who were then on a mission in London, arrived at the bedside of Mrs. Isabella Burt, who had been ill with rheumatic fever, and was totally blind for some months. These "Mormon" missionaries anointed the

patient's head with consecrated oil, and laid hands on her. Instantly Mrs. Burt's sight was restored. "Thank God!" cried the old lady. "I knew you could save me. Why, look! there is God's glorious sunlight again," and Mrs. Burt continued her sight, and lived a long time after.

This miraculous event has been the wonder of the Holloway branch in North London. Anyone can get confirmation of it by writing to Mrs. Walter Phillips, her grand-daughter, or Miss Ivy Phillips, the latter being the organist of the Holloway branch, and they reside at 15 Nicholay Road, Hornsey Rise, London. It was while enjoying dinner there, after service at old "London college" meeting house, where President E. Wheatley had spoken that Sunday, that this modern miracle was told me by Sister Phillips. Sister Burt was one of the early pioneers who attended services, over thirty years ago, in Penton Street, Islington, and hundreds of elders have been entertained at her hospitable home. Among them, I believe, were Elders Stewart Eccles, James B. Walkley, Milton W. Snow, David G. Shorten, and Charles H. Baker.

President Peter E. Johnson, of the Bristol conference, writes me to-day, saying:

"Elder Hoggan, who is with me, and I are enjoying the balmy air of South Wales. No wonder the Welsh love their native land so well, as we find a fascination about it that is very enticing, and which, once tasted, gives a desire to re-enjoy. The Welsh are a whole-souled people, putting energy into all they undertake. Their music is something to be admired; when once heard, it is never forgotten. To hear the Welsh singing, as they stroll the 'hills and dales,' is as if one were in Fairyland. They seem to partake of the spirit—'Laugh, and the world will laugh with you; weep, and you weep alone.' Their guiding star seems to be, 'Sail on, sail on,' nothing daunted, although the great crisis still is on: I find that the saints are of the same stock. We are now visiting Varteg, Pontypool. There is a branch here, and the saints are holding Sunday School, Mutual, Relief Society, and Sabbath meetings, all very successful. From this part of Wales there have emigrated to Utah the singers who have helped to make Utah famous, like Professor Evan Stephens, formerly of the Salt Lake City Tabernacle Choir. They are counted by thousands; so you see there is a great tie of friendship between South Wales and Utah, that grandly beautiful State. Wishing you health, happiness, and success, I shall journey 'on and on' and return, later, to the Bristol conference."

Brother Johnson is a native of Sanpete county, Utah, and is one of the active workers in the British mission to-day.

Trafalgar Sq., London, March 16, 1917. Percy Percyval.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY. MARCH 29. 1917.

EDITORIAL.

CHANGE OF GOVERNMENT IN RUSSIA.

RUSSIA has at times furnished great sensations. The invitation to the governments of the world to send representatives to a congress for the purpose of considering disarmament, came from the Czar, some years ago. That caused a great sensation at the time. Then, when the great war broke out, the Russian government declared in favor of a nation-wide temperance measure as the first step towards victory. That was another sensation. Would Russia be the first great country to enjoy national prohibition? But the greatest sensation of all came the other day, when the press reports brought the news that the Czar had abdicated in favor of his younger brother, the Grand Duke Michael Alexandrovitch, and that the country, in all probability, would, in the near future, become a constitutional monarchy.

As far as the general public outside Russia is concerned, the announcement came as a thunderbolt out of a clear sky—unexpected, almost stunning. So little does the world in general know about the true conditions in that vast empire. A revolution of such tremendous proportions does not develop in one day. It is the result of deep-rooted dissatisfaction, and years of growth. And yet, until it was an accomplished fact, hardly anybody outside Russia had even an inkling of the coming crash.

From the dispatches published, it appears that the impression has gradually become prevalent among the Russian people that the war is not being waged with all the strength of which the nation is possessed, considering its vast resources and the financial aid of the allies, and that this failure is due to incompetence, irresponsibility, and German intrigues in court circles. It was even rumoured that men in trusted positions were traitors to Russia. As this conviction deepened, dissatisfaction increased. Then came scarcity of food, though the country has an abundance of grain stored up. To make matters worse, an effort was made to render the Duma, the only guardian of the interests of the common people, powerless. This seems to have been the last straw that broke the back of the long-suffering and patient camel.

At first there were street demonstrations by women and children protesting against the favoritism shown by the bakers in the distribution of bread. One baker's shop, known for its profiteering, had its windows smashed and the place looted. It seems that out of a crowd of five hundred only fifty were served. When the mob

broke in, they found large quantities of bread being kept for richer and more fortunate customers. This happened on Sunday, March the 11th. A proclamation was then issued by the General commanding the Petrograd district, prohibiting gatherings in the streets. The proclamation was ignored, and the police were sent out to enforce the order. But soon it was rumored that the arsenal had been stormed, and that the guards had gone over to the revolutionaries. Cossacks also joined the people. The police force was routed and dispersed. For thirty-six hours there was continual fighting in the streets, and hundreds of combatants were killed. The famous fortress, St. Peter and Paul, was taken and made the headquarters of the revolutionary forces.

The President of the Duma, M. Rodzianko, now telegraphed to the Czar, advising him of the necessity of authorizing some popular leader to form a new government. At his request Grand Duke Nicholas, and Generals Russky and Brussiloff supported the appeal. The Duma then met and decided to form a provisional government, with M. Rodzianko as its head. The Grand Duke Michael Alexandrovitch attended the meetings of the Duma, and was appointed Regent, an honor which he declined until he should be elected by a popular assembly.

The policy of the provisional government has been set forth in an Appeal to the Inhabitants of Russia. It embraces among other points: (1) general amnesty for political and religious offenders; (2) freedom of speech and of the press; (3) the abolition of social, religious, and national restrictions; (4) a constituent assembly which, with universal suffrage as a basis, shall establish the governmental regime, and the constitution of the country; (5) a national militia, with elective heads, and subject to the self-government bodies; and (6) communal elections on the basis of universal suffrage.

This policy, as can readily be seen, aims at the establishment of democracy on the throne of bureaucracy. It aims at the political and religious liberation of the Russian people, in one day, as it were. A gigantic undertaking! But not greater, perhaps, comparatively speaking, than the abolition of serfdom in 1861, by Alexander II.

The most interesting feature of the policy, as announced, is that which promises free speech, a free press, and religious liberty to all inhabitants of the empire. Religious liberty is both the mother and the guardian of political liberty. Without it no nation has ever gained for its citizens that individual independence which is necessary for personal happiness and general prosperity. With the withdrawal of religious liberty from a nation that enjoys it, political serfdom is sure to follow. Russia has hitherto lacked that heaven-given blessing, and, as a consequence, the masses of the people have remained behind those of other great nations, in education and advancement. They have been satisfied with the low standard of past ages, under which Russian

bishops, when consecrated, were required to promise on oath that they would give up "impostors who go about possessed" to the civil authorities, "that they may drive out the evil spirits from them with the knout." If religious liberty now is granted to the people, all this will be changed. There will be an opening for the preaching of the gospel, and many of the noble blood of Israel in that vast northern country will hear the voice of the Shepherd and follow Him, and Russia will be blessed by the Almighty, for the sake of the elect, as the British Empire and the United States of America and other countries where the gospel has been received, have been blessed. Religious oppression has long been a blot upon the Russian name. The atrocities committed upon the Jews especially have been before the world as a drama from the darkest ages of history. With religious liberty established, the Jews will be free. Russia then will have a great future before her, and no other nation needs to fear the advent of a free, democratic Slavonic power to one of the foremost positions among the nations of Europe. God moves in a mysterious way to accomplish His plans and purposes; but none of them will fail, even if thrones are shaken, and dynasties broken up.

What effect the change in Russia will have upon Germany remains to be seen. Such upheavals are not without some influence upon other nations. The French Revolution was the beginning of a new epoch in history. The establishment of the great American Republic has been fraught with consequences to every nation in the world. The events of the last few weeks in Russia are also certain to bring serious consequences. It was the great mistake of some Russians to believe that a Germany enslaved by Prussian militarism would be the best guarantee for the safety of Russian autocracy. That belief seems to have proved the undoing of the old regime. In Prussia it is, similarly, held that Russian autocracy was the best friend of Bismarckian blood-and-iron militarism. If that view is correct, that militarism is now doomed, and it will be possible for the nations of the world to come together again and consider propositions for gradual disarmament and the preparation of the world for the Millennial kingdom of the Son of God. As Latter-day Saints, we may look forward to the future with hope and joy, for God lives, and His Son will come, and all power, glory, and dominion will be given to Him, and He will establish His reign in justice, truth, and love, and "of the increase of his government and peace there shall be no end" (Is. 9:7).

J. M. S.

THE LITERACY TEST FOR IMMIGRANTS.

After the 1st of May, this year, so-called illiterate immigrants will not be admitted into the United States.

Measures to restrict immigration by applying the literacy test

have been before Congress many times. President Cleveland vetoed one such bill in 1897, and President Taft followed suit during his term of presidency. President Wilson has vetoed the literacy provision twice, but Congress passed it over the President's veto with a large majority.

The new law, according to the New York *Times*, provides that,

"Aliens over sixteen must read in any language or dialect designated by the immigrant 'not less than thirty or more than forty words in ordinary use'; and aliens who on account of race or religious persecution have had no opportunity to get an education are exempt from the test. Any admitted or admissible alien, or citizen of the United States, 'may bring in or send for his father or grandfather over 55 years, his wife, his mother, his grandmother, or his unmarried or widowed daughter, if otherwise admissible, whether such relative can read or not; and such relative shall be permitted to enter.'

"The literacy test apart, the Immigration Bill contains elaborate and detailed provisions of exclusion, most of which are to be commended. 'All idiots, imbeciles, feeble-minded persons, epileptics, insane persons,' and so on, paupers, defectives, criminals, the tuberculous, anarchists, these and other exclusions, for physical or moral reasons and the welfare of the State, will, if faithfully administered, be a national protection."

The measure as it now stands was passed on the ground that it was demanded by the labor element in the North, by the American Federation of Labor, and the farmers' organizations, but some prominent American journals express the opinion that it is not demanded by the majority of the people. Experience has taught the Americans that many an illiterate youth has come to the United States, acquired an education and become a useful and desirable citizen, while others, capable not only of reading but also of delivering speeches on the platform of agitators, and firing the passions of simple-minded and easily-led men and women, by inflammatory appeals in newspapers and pamphlets, have become a pest and a plague to the communities in which they have settled. The New York *World* well says:

"The success attending legislation of this kind in Congress must be attributed to the influence, altogether out of proportion to its numbers, which organized labor exerts over that body. Unionism's aim is not so much the advancement of learning as the creation of a labor scarcity, and it makes illiteracy a fatal defect, because that is likely to be the most far-reaching. Considering the part that unlettered immigrants and the children of unlettered immigrants have taken in the development of the United States, it is amazing that for a quarter of a century nothing has stood in the way of these bigoted and selfish designs of a comparatively small class, but the true Americanism of three Presidents."

The New York *Sun* is thankful that "Abraham Lincoln did not live to see a statute put on the books, which brands his father as an undesirable citizen."

The measure does not affect the Latter-day Saints, except to the smallest extent possible, for there are very few Church members in all Europe—if, indeed, there are any—who cannot read. It may affect the immigration from some Catholic countries where the illiteracy is considerable. But the passing of the literacy test for immigrants by Congress, at this time, is an indication of the strong influence labor unions exert on the government of the United States.

J. M. S.

MINUTES OF HULL CONFERENCE.

THE semi-annual Hull conference was held in Forester's Hall, Charlotte Street, Hull, March 18th, 1917. There were in attendance: President George F. Richards of the European mission. President William D. Lewis, Elder William A. Linford, and Elder Oliver G. Ellis.

In addition to the three regular sessions, there were held a Priesthood meeting and a baptismal service. All the services were well attended, and a good spirit prevailed throughout. President William D. Lewis conducted all the sessions.

The morning session commenced at 10:30. Singing, "Gladly meeting, kindly greeting." Prayer by Brother Thomas W. Smith. Singing, "Beautiful Zion built above."

The Sacrament gem was recited by Robert Branson.

The Sacrament was administered by Brothers J. R. Skipworth and William F. Bushell. The hymn, "How great the wisdom and the love," was sung during the passing of the Sacrament.

Those who had been baptized at the baptismal service were then confirmed members by President George F. Richards, President William D. Lewis, and Elders William A. Linford and Oliver G. Ellis.

The following program was rendered: Song, "If I were a twinkling star," by Hull Second Primary Class. Bible stories. "Elijah fed by the ravens," Lily Bushell; The Three Hebrew children," Karl Thorp; "The conversion of Saul," Olive Hudson. Duet, "Put your shoulder to the wheel," Herbert Norman and Stanley Johnson. Edith Preston, of Grimsby branch, recited from Doc. and Cov. 59: 4-10; Bible gem, Matthew 19: 13-14, recited by Hull First Primary Class; recitation, "The wild wind," was given by little Louie Bowker (Hull branch), in a pleasing manner; Clifford Preston (Grimsby branch) recited from Doc. and Cov. 59: 1-3; the Articles of Faith were given by the Hull Second Primary Class.

President George H. Norman, of the Hull branch, bore a strong testimony to the truth of the gospel.

President George F. Richards then addressed the meeting. He commended all who had taken part in the exercises, for the able

manner in which they were rendered. Addressing the children, the speaker said: "If you are occasionally thinking over the lessons learned and recited from time to time, they will become indelibly impressed on your minds, so as never to be forgotten, and in years to come, when you become active workers in the Church, you will find them of great value, adding to the efficiency of your ministry, to your own satisfaction, and the benefit and blessing of those among whom you minister." The speaker proceeded to show what there is desirable and accessible to the members of the Church, both in this life and in the life to come, through their diligence and faithfulness.

Singing, "If there's sunshine in your heart." Prayer by President J. R. Skipworth, of the Grimsby branch.

The afternoon session was opened at 2:30 by singing, "Ye elders of Israel." Prayer by Brother Arthur Preston. Singing, "We thank thee, O God, for a Prophet."

Elder William A. Linford was the first speaker. His subject was the origin of the gospel of Christ. There is, he said, but "one Lord, one faith, one baptism." He expressed his desire to serve God and to preach the gospel.

A solo, "Psalm of Life," was sung by Brother J. R. Skipworth.

President George F. Richards read from Ezekiel, 3rd chapter, 17th to 19th verses, showing the responsibility the Lord placed upon the Prophet Ezekiel to warn the wicked of his day, and to preach the gospel. The Apostle Paul exclaimed, on one occasion, "Yea, woe is unto me if I preach not the gospel" (I. Cor. 9: 16). Our responsibility is similar. This is the day of gleaning and of warning. The destruction of the city of Nineveh, predicted by the prophet Jonah, through the direct command of God, was averted by the thorough repentance of the people, from the king to the humblest citizen. Judgments are to follow the warning voice of the elders of these last days—wars, famine, pestilence, etc. Repentance on the part of the people of to-day would bring deliverance, the same as in former days. Our mission is to call men and nations to repentance, and to administer to the repentant believer the saving ordinances of the gospel. Our responsibility does not end with the delivery of this message. We are to build temples, procure the genealogies of our dead, and administer the gospel ordinances to them by proxy. This work is being accomplished in Zion at the present time. The saints in the world should not neglect their kindred dead.

Sister Ivy Norman rendered a solo, "I heard the voice of Jesus say."

The session closed by singing, "O my Father." Prayer by Brother Robert H. Summers.

The evening session commenced at 6:30 by singing, "Come, come, ye saints." Prayer by Brother Robert E. Watson. Singing, "An angel from on high."

The names of the general and local Church authorities were presented by Elder Oliver G. Ellis. All were unanimously sustained.

President William D. Lewis then bore a strong testimony to the truth of the gospel. He related some early incidents of the beginning of the Church, and of the trials the saints endured for the gospel's sake. He spoke of the vision of Joseph Smith when a boy. The people of the world, he said, are beginning to give Joseph Smith credit, and to acknowledge him as a sincere and good man.

A solo was then rendered by Etty Clark.

Elder Oliver G. Ellis was the next speaker. He said he felt thankful to be one of God's servants, engaged in spreading the gospel of Jesus Christ. He read the Sixth Article of Faith, and asked, Is it not possible for God to appear to man in this dispensation as in the times of old? The churches of the world do not believe in prophets. Their teachings, therefore, do not conform to the teachings of Christ.

President George F. Richards was the concluding speaker. He said that preachers who teach any other gospel than that taught by the Savior and His apostles of the primitive Church, are under a curse, as we learn from Galatians 1: 8. The New Testament contains the teachings of the Savior and of His disciples. These constitute the measuring stick: "To the law and to the testimony: if they speak not according to this word: it is because there is no light in them" (Isaiah 8: 20). The Latter-day Saints teach, and are trying to practise the same teachings and ordinances that were taught and observed by our Savior and His disciples, and recorded in the New Testament. We would be glad to discover another religious organization whose teachings are more in accord with those of the New and the Old Testament, and whose members render stricter obedience to those teachings, and observe better the ordinances prescribed therein for man's salvation. We invite unimpassioned investigation. Nothing affords us more pleasure. It is by such investigation that the Church of Jesus Christ of Latter-day Saints has grown to its present proportions, and, as truth must ultimately triumph, so the gospel of Jesus Christ, as taught by the Latter-day Saints, will triumph. God is at the helm; this is His work and these are His people, and He will care for His own. In conclusion, the speaker bore a forceful testimony to the truth of what we teach.

The conference was brought to a close by singing, "Parting hymn." Prayer by Brother William F. Bushell.

There were two hundred and forty-two people in attendance.

Priesthood Meeting.

A Priesthood meeting was held on Saturday, March 17th, 1917, at 4:30 p.m. Encouraging reports were given by branch presidents

and lady missionaries. President William D. Lewis made some remarks, and was followed by President George F. Richards.

President George F. Richards expressed the satisfaction he had in knowing that the Hull conference had such an able president, in the person of Bishop William D. Lewis, a man of much experience as a presiding officer in the Church; also, that each of the branches of the conference is so well manned with officers. He referred to the recent death of Elder Wilford O. Freckleton while filling his mission in the Hull conference. This, he said, is but one of many such instances where an elder has given his life to the Master's service in an effort to assist in the noblest of all work, the saving of souls. It has been less than eighteen months since Elder John A. Maynes died here in Hull, under similar circumstances. These object lessons of sacrifice on the part of the elders and their loved ones should stimulate the saints of this Conference with a determination to do all they possibly can toward the spread of the truth.

OLIVER G. ELLIS, Clerk of Conference.

THE REVIVAL OF SPIRITUALISM.

AMID the sorrow and suffering caused by the War—when the very air is heavy with the sighing of the bereaved and the daily nerve-strain of the anxious—men and women are very prone to wish to know more than they can discover, and seek the aid of those who declare themselves to be gifted with the power to pierce the veil and see into the Beyond. More than one man of great mental powers and conspicuous integrity has recently declared himself a believer in mediums. For our part, we have for years done our best to sift the evidence and to discover where the facts lie, but have never found in any spirit-revelation a record of more than trivialities, and are as convinced as we can be, that the whole system is based on either fraud or self-deception. It has done no good to humanity. On the other hand, it has done much injury, and has shaken the faith of many in the revelation of God in Christ. We have been much impressed by the fact that when eminent men become the victims of spiritualism, they seem to lose their power of progressive scientific work. We do not question their sincerity, but we see in them the obsession of a wrong attitude to life and thought, that works to the deterioration of great gifts. Spirit photographs are so easily "faked" that their evidence is of little or no value. The disclosures made are of no moment, and we recall the breakdown of the celebrated test of Mr. F. W. H. Myers, who was himself a believer in spirit revelations. On the other hand, we find that faith in Christ nerves men to do their duty more conscientiously and more whole-heartedly. The great scientists and thinkers who are Christian do not suffer

from any mental paralysis thereby. They continue their work with the same openness of mind and devotion to the search of truth. Their wholesomeness of outlook, and their moral attachment to truth, are evident in all their undertakings. They progress and develop, and do not lose their grip of scientific conceptions, and their ethical character is strengthened as they grow older. They are not on the lookout for "suscepts" or "mediums" gifted with a peculiar and not over-healthy nervous organization. Not by the vagaries of spiritualism are Faith in God, and Truth and Love fostered, but by a living hold on the Person of Christ, in whom Christians dwell, and from whom they obtain the strength to enable them to endure hardness, and trust in a God of Love.—*Christian Work.*

FROM THE MISSION FIELD.

Baptisms.—A baptismal service was held at the Royal Turkish Baths, Charlotte Street, Hull (Hull conference), on Sunday morning, March 18th, 1917. Four souls were baptized and added to the fold of Christ. President William D. Lewis officiated. President George F. Richards, of the European mission, was present, and spoke on the mode of baptism and the greatness of this holy ordinance.

A baptismal service was held at the Handsworth Chapel, 23 Booth Street, Birmingham (Birmingham conference), on Saturday, March 17th, 1917, at which three souls were added to the fold of Christ, Elder Arthur D. Evans officiating. The converts were later confirmed members of the Church by Elders Herbert P. Haight and James H. Ludlow, and Brother John M. Joseph, President of the Handsworth branch.

DIED.

HADLEY.—At Birmingham (Birmingham conference), March 8th, 1917, Hilda May, the beloved daughter of Sister Annie Hadley. Deceased was born July 20th, 1913, and was blessed August 3rd, 1913, by Elder David H. Cannon.

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EDITED, PRINTED AND PUBLISHED BY GEORGE F. RICHARDS, 295 EDGE LANE, LIVERPOOL:

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.